stand up, and fall down continuously, sometimes on their hands and sometimes on their behinds. They walk on all fours getting so used to it that when they are grown up they catch up with the best runners in this way. [405]

Sometimes the Caribs make incisions to cure some inflammation, but most of the time they do it out of fantasy. It is said that the children are gashed instead of being whipped, but I have not seen it done often. [435]

The Caribs have no other paternoster than the flute. The first one to awake at the cock's crow plays his flute, and the others imitate him as they awaken. After this they go to bathe in the river. The women and children go at a different time. Because the river is cold they make fires by groups in two or three places where they warm themselves. If they are soaked by sea water or rain, or if they are dirty or overheated by some exertion, they return to wash themselves again. Besides this they never fail to go bathing at noon and in the evening. I think that these baths contribute the most to the preservation of their health, and so do their fasts when they are moderate. [383] The children in order to learn how to swim and become accustomed to the ocean waves, as well as to amuse themselves, lay on small planks. They let themselves drift against the breakers and are driven back into the mouth of a river. Others who are stronger let themselves drift with the current of the river and meet the breakers which are rough and frightening where the river hits them, particularly in the district of cabester [sic] where the sea is rougher and the streams are faster. And when they see someone upside down in the waves, or standing there, they laugh to see them when we would be fearful. [314]

The Carib children, having prepared birdlime, cut long poles and attach at the end a very pliable rod which has been smeared with glue. They hold it so that the end is near the flowers where the humming birds find their food. When these birds are not watchful, they hit them with the small rod and having been touched with this rod they remain stuck. The children run quickly, seize them, and tear off the glued feathers, gut the birds, and wrap them in leaves. They dry them in the fire and trade them to the French for hooks and pins. [226] One type of fly makes holes in the sand to live there. The small Caribs kill them, split them in half, and pick out a small sac filled with honey which they eat. [398] The children make horns out of the stem of a certain plant [466], and the men make whistles out of the leg bones of pelicans. [267]

857 The keyéye is a bird of prey that the children nourish and which
221 is then killed on the children's heads at feasts. Since these birds live only on smaller birds or on fish, the young people are continually hunting or fishing in order to feed them. I have seen them raise a pelican in the following way. They let him fly out to sea after having painted his feathers red. This bird when grown up came back unfailingly each night to his accustomed place. [327]

635 Theft is a great crime among the Caribs who hate the theft as much as the thief. It is said that when they catch one they make a slash with the point of their knife on his shoulders, but I have never seen anyone with these marks. [307]

514 The tibocélle is a spongy fruit which the Caribs use as a ball to play with. [459] A ball which does not bounce is called taracoüati, [452]

672 Each of the Caribs has a special friend in whom he places an extraordinarily great trust. This friend is termed ibacoüánale or nítignaom. This friendship is so great that it extends to the other brothers who call the friend or compere of their brother inínibocle,

231 [303] "Taking the bark off the wood and splitting the sapwood": this is also a term of joking with a man who indulges in women. [51] Some men are fickle in love and often change mistresses. [233]

591 Those who are bound by affinity in another carbet are called coyemánocou and coyemericou, for the men follow their wives and not the wives the men, unless they are captains. Thus those who have many daughters have a greater advantage, for their sons-in-law come to live with them, clear their gardens, make their houses, and go fish-
534 ing for them. [87] As soon as a daughter is born she is destined for her maternal cousin. Then when the two are old enough and have reached a suitable maturity they celebrate marriage. When this determined time is reached the boy goes to the place or dwelling of his promised wife, but only after the parents have consented. If the girl is going to marry a captain or the son of a captain, as it sometimes happens, she is conducted by her father and mother to his dwelling. Having arrived, she carries his dinner to him on a wicker table and eats with him, sitting on the ground. They then say poulíarou lone which is to say that she is married. They have no dance, although sometimes there is a little drinking party to honor the parents when they have come, but this is very uncommon. [268] When a girl is given in marriage to

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765 The belief in the "uncanny" quality of the newly dead as well as of the newborn and yet unnamed child is very widespread. Whatever its origin, the local priests condemn this ceremony; and several have assured me that there is nothing in the Christian religion to justify it.

526 Until recent years a type of wrestling was much practiced by the Dominica Caribs whenever they were drunk or quarrelsome. I have never witnessed it personally, but from the accounts of all those who have, it seems to have been more in the nature of a sporting contest than of an aggressive attack.

Childhood: Games and Pastimes

000 Fred Ober wrote of the Carib children of Dominica in 1877 that they should be the happiest on earth because of their freedom to play and wander naked among rocks and river pools. Perhaps. But children the world over are usually happy as long as they are well, and rarely appreciate relative advantages or disadvantages. The street urchin of our own lands takes the "slings and arrows of outrageous fortune" as much for granted as does the pampered darling of wealthy parents his movies, candy, and other luxuries.

291 177 One may still find Carib youngsters clothed as nature made them running around and about their homes. This does not mean that they never wear clothes, but merely that dressing is to them what dressing up is to our children. The school has come to Salybia since Ober's time, and although few of the present generation of young Caribs have learned anything of value to them there, they have come to regard the everyday use of clothes and shoes together with the talking of broken English as marks of especial superiority. Can we blame them? The Negro policemen who have established themselves in the reserve despite Carib protest, the Negro storekeeper in Marigot where they run errands for their parents, their own Negro schoolmaster—they all do these things, and who shall deny that such august personages are their Carib elders' superiors in authority, wealth, and knowledge of the world?

855 Undemonstrative as they are, the Caribs show a great deal of affection for their children, and an almost equal reluctance to discipline or punish them. In consequence, the children do pretty much as they please, and neither eat, sleep, nor bathe at regular hours; but get their whack of coffee, rum, or whatever else is going. Like other young people brought up in the tropics, they seem apathetic when compared with those of northern climes, and will often sit quiet and idle in a corner for hours rather than bestir themselves to go out and play.

857 Even their games are usually of a sedentary order. In "pick-up," a game common to several parts of the world, the players squat opposite

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one another and try to pick up from a heap before them a given number 257
of nut shells in time to catch another they have just thrown in the air.
Story telling and the asking of conundrums are among their favorite 257
pastimes—as indeed they are those of their elders when these have 538
leisure, as at a wake or during a "prière." Some of the stories are
hashed-up versions of our own fairy lore and legend, while others have
a more local flavor. Here is one of the latter:

A little girl wanted to visit her Nène-ahne (marraine, godmother), who lived 53¶
on the other side of a deep, wide river. When she reached its banks, she met a
woman whom she asked to carry her across. The woman—who was no other
than Maman d' l'Eau herself (Water-Mama, protectress of all fish)—said she
would do so willingly were it not for fear of being betrayed. The little girl prom-
ised secrecy and was borne to the other side. When she arrived at her god-
mother's house everybody wanted to know who had helped her to cross the river.
At first she refused to tell, but on being pressed, finally gave the secret away.
Just before she set out for home her godmother gave her three seeds, one of gombo
(or ochra), one of pois (pea, perhaps the pois doux shade tree, *Inga laurina*), and
one of lavandre (*Rosmarinus carribaea*, not our lavender), telling her to drop one
each time she heard the Fou-fou (sp. humming bird, smaller than that known as
colibri) sing. When the girl had gone a little way, Fou-fou came flying over her
head and sang:

"Canne-linon bi-bi, canne-linon bi;
O-bi-e, qui trahit Maman d' l'Eau.
O-bi-e, qui trahit Maman d' l'Eau."

(N. B.—In Carib, canna means porpoise, bibi is the word of address for mother.)

Thereupon the girl dropped the lavandre seed, which immediately grew into a big bush whose blossom Fou-fou stopped to suck. Later, when the bird had caught up with her and repeated its song, she dropped the gombo seed, and the same thing happened again. By the time she got to the river she had dropped all three seeds, but the humming bird was still far behind, busy with the flowers of the pois tree. Maman d' l'Eau asked if she had been betrayed. The little girl said no, and was carried across as before. She had reached the other bank safely, and was well on her way home, when Fou-fou arrived at the river, singing his song, and alighted on Maman d' l'Eau's outstretched hand. Maman d' l'Eau was so enraged with her spy—for such the humming bird was—for his delay, that she seized and tore him in four pieces.

Here, perhaps, is the explanation of a phrase I have heard used by one or two children, when they did not wish to go unaccompanied on some errand: "Fou-fou ké fai' moin perd'—the Fou-fou will lead me astray." Again:

A young man, Lé, falls in love with a beautiful girl, Lidha, who unfortunately is "moumou," that is, deaf and dumb. Nevertheless he marries her. One day he goes to the woods to hunt. He kills many birds, but instead of bringing them home, he covers his body with their rotting carcasses. Malfini, the manafénix or West Indian hawk, flies to Lidha's hut and sings:

"Lidha, Lidha, Lé mourut en bois,
La-çi-vo-ka."

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539 Lédha perceives that something is wrong, and follows Malfini, who leads her to the woods and repeats his song. On reaching the place where Lé is lying, Malfini repeats the song a third time, and Lédha recovers her hearing and speech.

Or:

A newly married man notices that his wife habitually gets up and leaves the hut as soon as she supposes him to be asleep. He follows her secretly to the river, where, after singing the following incantation,

"Yantibo, my dear, my dear,
Yantibo;
Ma-as-sing po-lias-pang—ça malheureux:
Sababap, sabap,"

she turns into a crabier (sp. egret) and flies away.

The next day he challenges his wife to a singing contest, and, when she declares she knows no more, repeats the above lines himself, whereupon the woman turns back into a crabier, flies onto the roof, and is shot by the husband.

(N. B.—Yan in the first line and lian in the third line would seem to be parts of the Carib verb, n-dî etc., I do, or say. Tibo is the pronominal suffix for thee.)

Another story, of which I have never been able to get a complete version, tells of a man who used to go to the house of a "zombie" (spirit) and sing:

Touk-téka touk, ankou-bab,
Mo-kothoua, mo-kothoua, ï tang tang

in order to make the spirits come out and dance. It appears he came to a bad end, poor fellow. Whether the words have a meaning or not I cannot say. Some say "mo-kék'ra" instead of "mo-koukoua."

The conundrums, common to most of the islands, are innumerable, and of the following order:

(What is it that) has no roots when it has leaves, and no leaves when it has roots?—(Answer) A sailing vessel.

A child that beats its mother?—(Answer) A pestle.

Water standing upright?—(Answer) Sugarcane.

538 Before asking a conundrum one must challenge with the words "Tim-tim," whereupon the challenged answers "bras cheese (bras sec)." Similarly, before starting out to tell a tale, it is usual to preface the words "Cric crac."

● 557 In the water game called "Maman d' l'Eau," after the Fish-Mamma—a personage, by the way, whose reputed presence in certain pools at certain seasons still commands the very real respect of the grown-ups—the child who is "it" asks the others in turn whether they eat flesh or fish. Those who say flesh may go free, while the more daring spirits who reply "fish" must be caught, ducked, and devoured.

Tops and stilts are known and made on the reserve from local materials.

The black wax of the native wild stingless bee (miel sur) is used by children and others for modeling grotesque human and animal figures.

Out of six left-over strands of larouman, many children make a kind of fingerstall, which contracts and holds fast the finger unwarily in-

6: Taylor E-5 (1930-1937) 1938
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serted (fig. 12). It is known as an "attrappe-la-main," or "wife leader."

They also make two toy figures from strands of split coconut palm. One, accordeonlike and sometimes several feet long, they call a "musique" (fig. 13) (Roth found these among the Guiana Indian children, who call it a rattle); the other, known as "soufflette" (or whistle) strangely resembles in miniature the large trumpets of spirally rolled manjagua bark from the Rio Uaupes, described by Roth.

FIGURE 12.—"Attrappe-la-main" or "wife leader."

Perhaps one reason why the Carib child does not "waste" energy in play is that he or she is expected at an early age to exert himself or herself to help the parents with their tasks: Carrying up water from the river, running errands, and so on. Later they work in the provision grounds, catch crayfish, and cut or carry louarouman from the woods for basket making—and all this in conjunction with supposedly daily attendance at school. I have seen girls of 12 sent off with a nine-hand bunch of bananas (70 pounds or more) on their heads, carry it without any rest over 10 miles of rough hilly road, and return some hours later with a heavy basket load of provisions. Nor is this to be regarded as the result of unkindness: the parents impose much harder tasks upon themselves, and are ignorant of the requirements of immaturity. What wonder, then, if such premature labor, often coupled with an insufficiency of sleep and nourishment, result in a small-statured race who mature late (the average age for puberty in girls is 15) and grow old early? The Carib children of Dominica undoubtedly owe such health and strength as they possess to a sound stock, to their daily baths in the river pools, and to the sun's rays that constantly embrace their little bodies; but I very much doubt whether their lot, today at any rate, is as enviable as Ober supposed it to be.

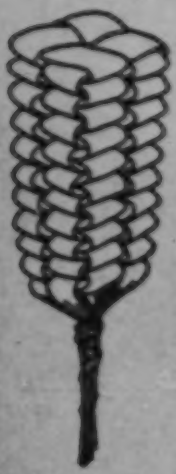

FIGURE 13.—"Musique."

SHELTERS, HUTS, AND HOUSES

Temporary shelters, known generally as ajoupas or, among the Carib, as karbé, are often built in the woods or elsewhere where there

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871 857 Between the ages of six and twelve children are supposed to attend school in Salybia, in many cases a considerable distance from their homes. This does not, nevertheless, exempt them from fetching wood and water, or running errands for their mothers; and sometimes they will play truant from both and go river-crayfish crutching on their own account, at which they are generally much more adept than doing sums or reading. In fact, considering that all school work is conducted in English (a language which few come to understand readily, let alone to speak clearly) it is not surprising if those children who acquire a fair degree [212] of literacy are the exception rather than the rule.

461 476 The average Carib man rises with the sun, and works hard enough, but sporadically, as present interest or inclination dictates. Periods of excessive energy output are followed by days of depression or complete idleness, encouraged doubtless by drinking bouts for which any occasion such as a Church holiday, a wake, or a "coup de main" may be the pretext. The latter system of coöperative work still obtains for such heavy or urgent labor as clearing a patch of woodland for a new provision-garden, hauling a freshly made dug-out from the forest-heights to be finished on the coast, digging the site for a new house or re-roofing an old one. For such tasks, helpers are invited, and no payment is offered, but food and rum are supplied free and *ad libitum* by the owner of the canoe or house, or the maker of the new provision-garden.

463 Of the two most thickly settled districts, St Cyr and Bátaka, the inhabitants of the former hamlet are predominantly seamen and basket-makers, those of the latter, woodsmen and horticulturists. But only those belonging to a very large household can afford to specialize to any considerable extent. Most Carib men must be ready to turn their hand to felling, squaring, and sawing of timber; hunting, sailing, and fishing; the making of dug-outs, basketry, twine, and rope; thatching and broom-making from palm-leaves; even butchering and carpentry. Small wonder that the expert canoe-builder and fine basket weaver are disappearing together with the old joint family.

462 While man may be called the "butter-winner," woman is the "bread-winner" of the Island Carib family (metaphorically speaking; for they see little of either in the literal sense). Her labor, though perhaps less arduous than a man's, is unceasing. It is she who does all the washing and cleaning, cultivates, carries and prepares the starchy tubers that go by the name of food, makes and mends [264] the family's clothes, cares for the children. It is therefore hardly to be looked upon as a strange custom, if she continues as of old to serve the men's meals in [343] the house, herself and the children eating later and at leisure in the kitchen (an outhouse in the yard).